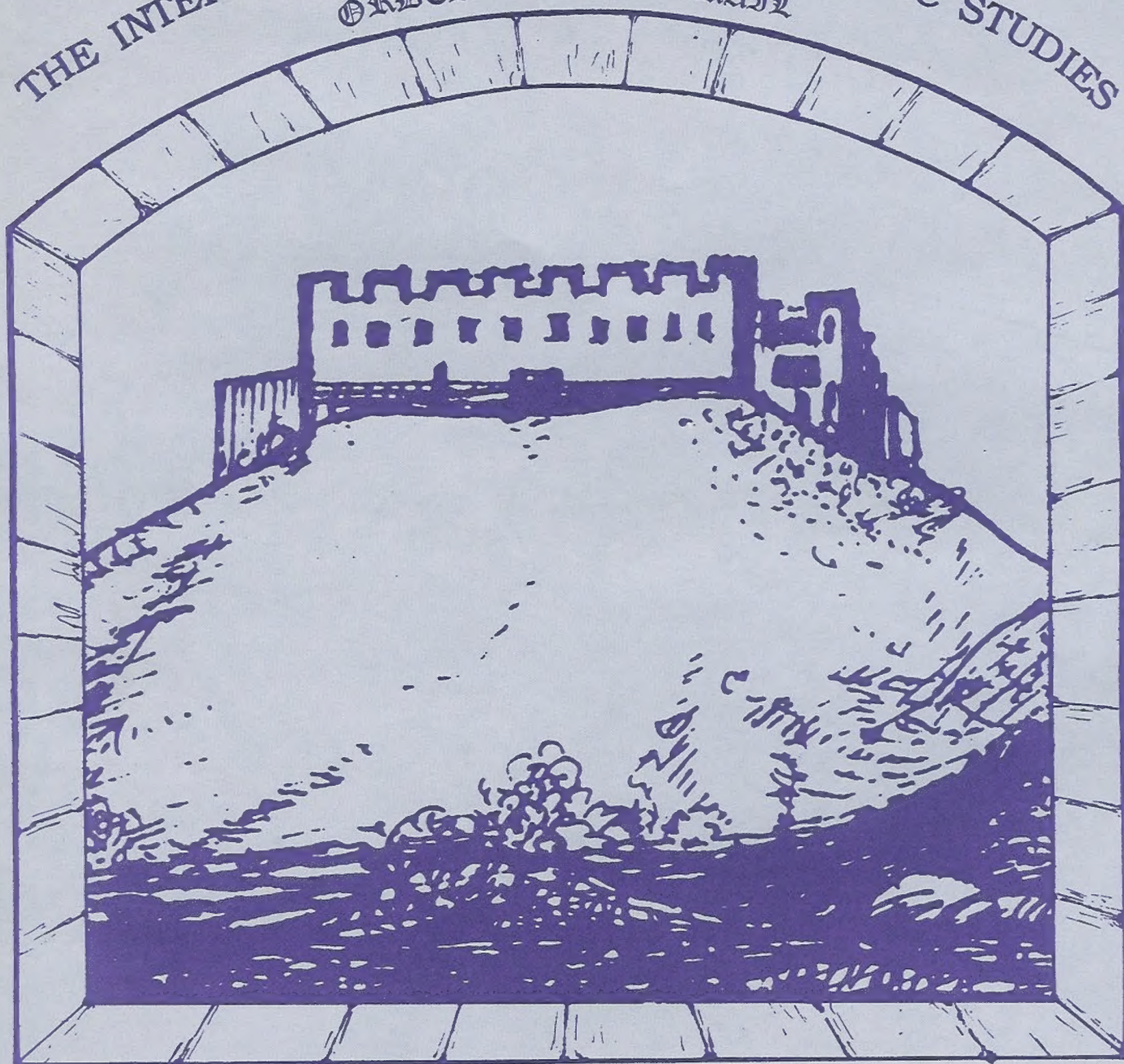


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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

# *The Arcane Discipline*

LONDON WC1

Dear Friend,

The early gnostics were criticised for classifying the world as being evil. However what they really believed never got put down in writing as all writings were, and still are, considered as a basis upon which to discuss the real essence of things.

In 'A Philosophy of Naughting' we are able to see that people create their own worlds and that all effects appearing in the human experience are brought about by living according to one's false concepts of the world around us - in that way it becomes "evil".

Looking at the world today with all of its conflicting ideologies, politics versus politics and religion versus religion, one can see the utter futility of such pursuits: if one is a prince and states that the poor need to be housed, he is said to be meddling in politics; if one states that people had better readjust themselves to a more caring lifestyle one is branded as a moralist, and so on.

Through all this hypocrisy of those in charge of human affairs it is little wonder that the early gnostics opted out of this morass.

We trust that you find much help from these talks and are able to know that you are the very life which beats in your heart.

Yours sincerely in the Light



## Part 2

The Gnostic Christians, the Hebrews, Greeks, Buddhists, Hindus and Egyptians all state that there are Ten Emanations of the Deity, the highest is formed by the concentration of the Fashioner, the Image in matter of the Naughtness, therefore, each Aeon or Emanation produces by emanation another Aeon. Thus, each Aeon is a picture of a group or mental concepts embodying exalted ideas, titles and attributes, which the name but faintly represents. Each Aeon is called either active or passive. This indicates that the Philosophy of Naughtness is simply Pantheism, wherein one identifies God (Fashioner of Form) with Natura and vice-versa. This may be objected to by many people on the grounds that it is reprehensible to identify Man as God. But, we ask this question: how can any student of Mysticism or even science regard Deity as infinite, omnipresent and eternal unless Nature is an aspect of this Naughtness, and Naughtness informs every invisible and divisible atom in Nature? Here science rightly questions the stand taken by the Christians that God and Man are two distinct creations. The sound of the crashing foundations of physical Christianity do become a roar like an earthquake under the super-structure of Christ's Church.

Let us argue this question of consciousness a little further: consciousness is the state of being conscious and becomes the totality of man's thoughts and feelings, thus consciousness turned inward is life; inward to what? Life turned outwards is consciousness - outwards from what? Consciousness - but, do we mean the same degree of awareness of surroundings and impacts - what causes us to become aware of these impacts? When we think of unity we call consciousness Life; when we think of multiplicity, we call Life consciousness - surely these qualities are the result of the mind breaking the Naught into the parts, our concept of which can be changed at any given moment. We are also told that awareness implies at least a duality: the subject and the object. The object we know by the senses, but how do we know the subject? By the action and results of the effects we conceive of a possible cause, here we agree with science - but where does this Cause come from? It cannot come from 'nothing', because the human mind conceives of nothing as a vacuum or space, but we agree with science - there is no such state as space or nothing.

If we place three objects on a table, a pen, a clock and a plant, each one of these objects is composed, so we are told, of atoms vibrating at given rates of motion. If this be so then what holds the three forms in their respective shape, density and weight? We could say that there is a form of matter invisible to our human senses, which in some way keeps the atoms in the forms from flying apart or running into each other. This could infer that there is a type of matter or substance which fills the spaces between the three articles which is heavier or denser than the matter composing the three. Thus, to our sense there is Naught between them, but it is something. If we close our eyes, they disappear from the sense of sight, but they are still there, since we can touch them.

Therefore, the ultimate philosophy is That or 'Naught' and in this Naught is to be found the ALL without division. This Naughtness is beyond the range of our sense, yet is the power of the senses, hence

the reason our senses cannot conceive of it. Naught is "That which is Not", which states that our universe of divers forms is an illusion. Here we have the root-doctrine of the Mystic, Gnostic or Buddhist. From the standpoint of this Naughtness there is only Unity, the One which is All. This appearance of manyness is due to the activity of man's thought and to the limited character and range of our senses. In other words, the universe of force-matter and its many forms which are in a constant state of change is a concept in the mind of the unknown Principle, which Principle has no form, therefore is the Naughtness.

Consequently, the universe has no actual existence apart from the thought of the Principle - here we may ask can a Principle think and plan? Man conceives of this Principle in the same terms as he conceives of himself and his faculties. This Naughtness can never really be divided, it is the mind of man which divides this naught into the many, since he considers himself as a separate individual and translates this feeling into everything around him. If he stopped thinking his senses would be powerless to create the divisions and separateness, but he would still be a man for all that.

In this light, the teachings of the Disciplina Arcani are correct, inasmuch as these state that man should not animalise himself nor should he spiritualise himself, but that he should humanise himself. Here we see the reasons for the change of emphasis in the teachings of late. Love is this Naughtness in Essence and when it becomes clothed in matter it becomes humanity. But, if a man animalised himself, that is to say, accentuates this mental form into matter; on the other hand, if he tries to accentuate his so-called spiritual aspect, he is simply subjectively creating a mental concept patterned after his male aspect. For a man to accentuate the illusion of being a man - sexually - he is accentuating his animal passions, and if he tries to accentuate his femininity - sexually - he is accentuating the illusion of being spiritual, he creates neurosis within himself. But, if he can bring himself to realise that he is neither male nor feminine, but is the male-female, then he will humanise himself and become a balanced individual.

That which seems to us through the senses to take place in a sequence of past, present and future exists simultaneously in the Naughtness. As a man may from the top of a mountain summit embrace the whole country around him in a single glance, whilst the traveller in the valley can see it only in sequence, that is piecemeal, just so is a man subject to the sequences of time, space and duration by his very nature and the limiting character of his senses. Here the Illuminee is accused of stirring things, but any association with him must, by the very fact of his humanised nature, keep a gentle tension between himself and those who love him. His unrestricted Love-Power stops any stagnation taking place within the natures of those whom he loves. He shatters their concepts of time, space and duration and creates a sense of continuum, which can at first be very upsetting.

In this personal Philosophy of Naughtness one gains the awareness of a

vast Unity of Being, wherein all these things which appear to the senses as separate, having length, width, depth and weight, are no longer separate units making up the Unity, but they are the Unity Itself. It is, therefore, obvious that such sense of Unity comes from the stilling of the reason and senses since we do not think nor do we register anything external by the sensational nature. But to ask the intellectual to stop thinking would be just too much. What would they have to talk about? Or how to air their so-called knowledge and impress their hearers? which after all, is the only way for the intellectual to justify his existence. Silence, at least for him, is spiritual death!

Just as you have a point within the circumference which is nowhere in one place, but is the All embracing circumference. Basilides says: "Naught was, neither matter, nor substance, nor voidness of substance, nor simplicity, nor impossibility-of-composition, nor inconceptibility, nor imperceptibility, neither man, nor angels, nor god; in fine, neither anything at all for which man has ever found a name, nor any operation which falls within the range either of his perfection or conception... the Deity beyond being, without thinking or feeling, or determining, or choosing, or being compelled, or desiring, will create universality." This is the Naught or One beyond the Many, just as you have a point within the circle which is nowhere in one place, but is the All-embracing circumference, thus for the Gnostics and Mystics, God is a sensible being and is a concept in the mind of man. At the same time, there is no such being excepting that which man conceives in his mind. The Adept and Mystic rises to that stupendous intuitional conception of Deity which transcends even sensuous Being, and compared with the narrow mind of man seems pure Nothingness.

Let us for the moment consider the idea of what we call "God". To us, as an Adept, god is nothing from the standpoint of reason and the senses, but because this God is the point within the circumference of the circle of Being, it is at the same time everywhere and there is no part of the circle at which the point or god is not. Thus, the Deity of the Adept is beyond time, beyond space, beyond consciousness, and even beyond Being itself, and this Deity can only be comprehended through the mystic experience of the Adept. This infers, that in your limited mental conception of God, and since you do conceive your God from your standpoint, any idea of God must be conditioned and objectified by and through your human senses. In this, we infer that man has created his God in his own image, however, from our standpoint and from that of the Naught - God is Nothing, and yet from the Naught this Primeval Idea evolves itself in the layers of illusion until it forms itself as One - the separate Man.

Let us look at this idea of Naughtness from yet another angle: when a meteor, a shooting star comprised of small mass of fiery matter from celestial space, becomes luminous by collision with the earth's atmospheric condition, it flashes through space and is pulled into the earth's orbit and by the time it hits earth it has become a solid rock. Here we have an illustration of the process of essence becoming clothed or crystallised by hurtling through the space to earth. This

means that the qualities or essence, gaseous and solid, are simultaneous within it, it is only the change which causes it to assume different natures. Now, supposing we were able to throw our meteor back into space at the same speed of light as its falling, surely the reverse would happen. The solid mass would be transmuted back into essence, yet it would still embody the qualities of solidity and gaseousness at the same time.

We know that essence or pure spirit is imperceptible to the widest range of our human senses, yet for all that, there are some people who can and do become aware of this non-sensual essence. The Adept and Mystic live in and through this non-sensual essence which is the Ideation of that kind of matter which is perceptible by the human senses. This means in effect; if we use the example of the meteor, that our consciousness follows the same pattern - we have the Naught, the Spirit and the Soul nature simultaneously in ourselves here and now, this means that any movement in time and space is not required to know and experience the All. The Power which causes man to fail to experience this All lies within the nature of his mind, but if he can control the powers of the mind he can rise, as it were, beyond the limiting and conditioning nature of the senses and reason.

As we have said before, the appearance of manyness or of separate forms is due to the action of thought. The particular thought-faculty which causes this is the peculiar possession of man. Although we may be created in the image of the Deity, God cannot possess this same faculty, otherwise Man and God would be the same being and God would be as limited as man has made himself. The Absolute Truth can be, therefore, of two kinds - one manifest and self-evident to him who knows and who can function independently of the reasoning mind and its tools - the five senses; or it can be that which satisfies those occultists, philosophers, scientists and intellectuals whose eyes are riveted to earth, as well as the majority of humanity who incessantly demand new demonstrations and proof of Spirit and of God and who are subject to the limitations of the sensual nature.

The human reason distorts the former premise by sophistry and casuistry, and this is the main reason why the followers of Jesus, the Buddha and many of the mystic-come-philosopher-come-scientists have failed to grasp the full implications of their respective doctrines. They may retaliate against this claim by saying that we - the Adepts - cannot produce new demonstrations and proofs of our claims, but in spite of their declamations, they, themselves, have not brought forward any logical proofs to the contrary. To anyone who may be tempted to question our claim, we would only say, let them be careful, since we can, by using their own methods of research, question their own statements. Here we have the insidious paradox of reason, by this means one can prove, at least to themselves, the validity of any arguments, and if one is clever, convince almost anyone else.

The adherent to the Philosophy of Naughting cannot believe in, nor even want to understand the theological god, since the whole conception is a bundle of contradictions and a logical impossibility.



The modern conception of God as held by our philosophers and scientists, which, after all, was originally derived from the theologians, claims that god is infinite, limitless, and absolute - how can a god have form and at the same time be a creator of anything? Therefore, scientifically, form implies limitation, which suggests a beginning as well as an end; and God, in order to create must think and plan. Further, we ask, how can the Absolute be supposed to think, that is, to have any relation whatsoever to that which is limited, finite and above all conditioned? To hold the above premise is both a philosophical and a logical absurdity, and even the material blindness of our genuine scientists would never accept this conception.

Unfortunately, at least for the world, when the scientists question the idea of God, they are in reality questioning the validity of the theological god, and not the Mystic God, which they consider not worthy of attention. We, on the other hand, accept through sheer necessity the Doctrine of Pantheism, which infers that there is a Divine Unknown Principle, which is the root of all manifestation. From this Principle all proceeds through a process of Emanation, and within this Principle the manifested All shall be absorbed at the end of the Great Cycle of Being. This Principle is the 'Naught' of Plato and of the Mystics, and here we are not referring to the Mystic of the Theistic God. To us, God is Natura, which is derived from the word 'nasci', to be born or unwombed.

Therefore, if we push this conception further, we find that the Common God is but the aggregate of causes and effects in the world of form, which have become the personified sum and order of known causes and effects; or the total of all infinite agencies and forces, who are disconnected from an intelligent Creator or set of Creators. In this light, the Unknown is Naught to our senses, yet it is identical and co-equal with Natura, by which we infer that the eternal and uncreated Nature is meant, and not the visible aggregate of flitting shadows and finite realities. Natura is but the vehicle of the Unknown Principle, which is everywhere but nowhere, and is in every atom of the invisible and visible manifestation. It is in, inherent, over, and above all, around every invisible atom and divisible molecule known to science, It is the power of involution and evolution, and is the omnipresent, omnipotent and even omniscient creative potentiality.

Hence, the Naughtness is the Abstract which Natura obeys blindly, and is insofar as it is the personified sum and order of known causes and effects. Therefore, this Naughtness is within and yet above Creation, this infers that this Naughtness has no form or being which could be registered by our senses nor understood by the reason. This does infer that there are two 'gods', the first is not a god within our range of human references, but is the Principle from which our known 'God' is born. In this question we come to the crux of the reality of this Naughtness, all manifestation has a sensual reality so long as we direct the faculties of the senses upon it, but the moment we withdraw the energy of the senses from the object in question, it then has no reality to us.

No doubt this conception of Naughting of all Things may come as a shock to you, but, be warned, in order to accept and experience this philosophy, you must have first understood the whole of teachings from the beginning and then slowly re-orient them towards this non-reality of matter. It means that you must unlearn all what we have taught you - and then empty the mind of all sensual images. This emptying of the mind of images leaves the essence free and unhindered by the image-creating mind, in fact, it is not the image of the teaching which allows you to soar in intuition to the heights of Naughtness, but the Essence which ensouls the images. You, having been born from the One, cannot attain re-union with the One through the flesh.

Finally, our materialistic philosophers, occultists and scientists will no doubt rashly jump the line and accuse us of being stupid and fanciful in our claims. Let them do so by all means, at least it will land them into such an intellectual mess and confusion that they will ~~be forced to let go of their mental limitations~~ and soar with us into the very core of Life Itself. You cannot possibly know what we mean when we say that we can soar into Ourselves as the Naughtness. This infers that God and Man are the same and there is no need to have a God external to yourself.

In the next section we shall try and show how this Philosophy of Naughting can help you and me as human beings. Then we will republish a previous lecture entitled "The Law of Permutation" (or the Revolution of Souls) and you will grasp a little more of the Great Mystery of Man.

You would be very wise to re-read these two lectures time and time again until you have fully grasped their implications and practical applications in human life.

When we are asked by our Chiefs (the Adept-Masters) to prepare a channel for the diffusion of this Philosophy of Naughtness, we chose the Gnostic term "Pleroma" as being the nearest concept to the FULLNESS, it is the Great Nothing wherein all thinking and being cease, because the Eternal is without qualities. Thus, our created world is differentiated and is the Essence of this uncreated world and from this division comes the myriad of divisions. This division of the One is created by man himself, since he is the great divider, because he creates this divided concepts from his own nature and the instruments of Nature has given him to use - the senses and the reason. It is because of the nature of the senses that we conceive of the pairs of opposites which have no real existence in the Great Naught, thus, it is by obedience to our dividing qualities of the senses which makes us victims of the myriad of opposites.

Thus, it is we as men, who create these non-existent qualities of the Pleroma, since we strive for differentiation in the first place that when we have reached the limit of differentiation, we must seek to restore ourselves back to a state of Sameness, wherein there is no such thing as mental concepts - God and Satan, Life and Form, Spirit and Matter, Time and Space, the Beautiful and Ugly and Divine Soul and



human Soul and man and woman, etc., and this process of division is the essence of every created being - that is to say, when the Essence is clothed by form. The Mystic, therefore, as Basilides states: "We ourselves, however, are the Pleroma, because we are a portion of the eternal and the endless. Still, we do not possess it, but are exceedingly removed from the Pleroma; not in space or time, but in being, inasmuch as our being is different from the Pleroma, inasmuch as we are created beings, and thus limited by time and space."

Thus, in this ancient philosophy, the Gnostic knows all men and creatures to be equally divine - being of the same nature and essence as the Great Naught and within this Principle, man, the Crown of created beings, is an immortal spirit whose power of development and unfoldment is unlimited, sharing in the life-giving Principle as omniscient and beneficent. In this light, each man is the master of his own destiny and happiness lies within the reach of those who place themselves in harmony with the Divine Law of the Pleroma. But, so long as man retains the illusion that he is rent in twain, being both the Self of Matter and at the same time the Self of the Spirit, by retaining and obeying the process of differentiation of himself from the One, he still remains in ignorance and the land of gloom.

The Mystic, the adherent to the Doctrine of Naughtness, knows that he is not the Self of Matter nor the Self of the Spirit, but is the Pleroma itself, thus, he seeks to restore himself back to the One and at the same time be the One. He ceases to animalise his nature, to obey the impulses of his animal passions, nor does he seek to spiritualise himself by obeying the impulses of his Soul, but seeks to blend the two apparent sensual concepts into one - he thus humanises his nature, the scales of Universal Balance are then even, with neither opposites demanding the attention in his nature, he is then able to rise into himself as the Great and Absolute Naught.

Now, we come to the basis of our philosophy, as shown above. The man who can attain this absolute balance between his two conceptional natures is a wise man indeed. Man is the centre of his own Universe or the Pleroma. Whilst man functions as a human being he becomes aware of this world through his senses, and his reasoning faculties interpret what his senses transmit to the brain, but, if the brain is deadened either by death or paralysis, the senses cannot transmit their impressions to the brain, then the man ceases to know the differentiated world around him. In this state of non-existence, he functions in a world of partial undifferentiation, wherein the senses play no part, he now becomes aware of the duration, minus the qualities of time and space.

Man, being the creator, as he is, has exteriorised his own human computer into a mechanistic computer, and this electronic computer can only react according to the deposits which man himself programmes into it, therefore the computer is subject to human error, just as our own human computer is programmed by the five senses which can also be subject to error. Thus, man and the electronic computer become subject to the results of good and bad deposits. Man, himself, has

had a long series of human lives to enable him to programme his computer with deposits oscillating between the pairs of opposites, these deposits causing him to differentiate the world around him into manifold forms. Since man is subject to true and false concepts, so he must also feed his electronic computer with the same qualities. In this light, man and his creation have the inherent faculty of differentiation of the results of the senses which could only be called concepts of the mind. Thus a concept exists in the mind, but may have no corresponding existence in reality, when such a concept springs up in a man's mind it allows him to become possessed by this mental image - such a process causes the differentiations in his mental thinking.

Thus, a man can conjure up in his mind a mental concept which can assume a tangible and subjective concept, bearing in mind that this concept comes from nothing, it is man who makes this subjective concept tangible to have its effects felt in the personality.

In the same manner, man's conception of God, Satan, Spirit, Matter, Soul and personality has been programmed by the energies received from his imperfect sensual nature with its five receiving stations, but has, in the Ultimate Reality no correspondence in the Pleroma. They are illusions in one sense, but they are real in another. If he has not computerised his human machine with his interpretations derived from his imperfect senses, then these concepts are made real by this transmission, but if his senses are made perfect, they they can register the manifest and self-evident facts that these concepts are himself in reality, but through the imperfect senses he then demands incessant new demonstrations and proof of the existence of God and of himself as a fixation in the spatial illusion of time, space and duration.

This accounts for the blind-spots which one finds in the minds of students, they fail to see the reality of anything, simply because their senses are functioning imperfectly, wherever a fact is presented to them, they will always without exception overlook the obvious fact, but do place their own interpretation upon the simple fact.

Let us take note: in the beginning of the Pleroma as a Society, we pursued a process wherein this differentiation of the conceptional nature of man and God was pushed to its logical conclusion, wherein the student became confused by the manifold apparent expressions of the One Life - the Fashioner of the World - the God of the Christians and Jews. This accentuation upon the Soul and the spiritual way must by necessity cause doubts to arise in the human mind, the natural result being for the mind to reject these mental concepts, it refuses to accept any more, as it realises that they are in themselves as concepts are of no value to him. On the opposite side of the scales, man rushes after sex, food and entertainment as his concept of happiness. In his desire for sexual experience he can sink into the mire of his animal passions; in the quest for food he can accentuate his gross material body and in his search for entertainment he might seek to escape the warning cry of Nature that the incessant

differentiation of his animal nature would bring him disappointment. He will very often turn towards the opposite concept - so-called spirituality.

By now, we hope, our student should have been stripped of the illusion of the reality of the separateness of his animal life and his spiritual life and discover that concentration on one at the expense of the other is a dead-end occupation whether of action or of the mind. In spite of this lust after the spiritual by man, his animal nature is still strong and there arises a terrific conflict within this divided nature - the struggle between the God in his Soul and the Devil in his animal nature. He should have realised that both aspects and his lusting after either perpetuates the division and imbalance in his body politic. "Divide and rule" is the cry of the enemy of that man who seeks for a humanised and balanced nature. Even in the D.A. the members still lust after the differentiation of the Self, which makes for the disgusting scenes of gossip, back-biting and the double-faced dealing with their brothers.

To be continued



# *The Arcane Discipline*

LONDON WC1

Dear Friend

In this part of A Philosophy of Naughting it deals mainly with the core of Cosmic Truth. The truth is that until we have come to terms with ourselves we stand no chance of that which we call 'spiritual evolution'. No amount of reading, meditating or imbibing information on inner orders or Cosmic Masters will help us nearer to the heart of Love within. Not until we examine ourselves and cease looking at other people for our sources of trouble can we go farther into freedom of the self. It is not what we know but rather what we are that matters.

The point arising regarding the 'imperfect' senses does not mean that the senses are imperfect in themselves but rather that we translate the impressions we receive imperfectly. In fact we are witnessing the portrayal of our own creations which are imperfect. We should refrain from conceptualising from our own impressions and learn to use our senses to perceive the unity of life and not to react to the transitory nature of fragmented experience.

You will see from the narrative that that which we call "Sex" is the continual expression of the Source in its creative sense and therefore is the manifestation on all levels of experience. In analysis it is the Pure Spiritual Action as against a mere physical function, or a function related only in a "biological" sense, this is very important as one can learn from the deviations and related diseases seen in the world today.

When we misuse the sex-force at the "physical" level we are actually committing the Christian's "unforgivable sin against the Holy Spirit" and drugs will not help but merely dull the senses and drive one more deeply into unseen "horrors"; neither is celibacy an answer as it reveals a misunderstanding of the feminine role in nature. Only when a true spiritual priest is wed to a true priestess can one have a 'little bit of heaven' in reality on Earth - this too must be interpreted at all levels.

If we spend all our time in correcting our attitudes and practices in life we tread the way of the Discipline. We can only deceive ourselves if we judge outside appearances and our own present state of discord and unfulfilment; we cannot deceive Divine Law or those Mentors, or Elder Brothers, in care of our tutelage and guidance to the Sanctuary within.

With all blessings  
Yours sincerely in the Light

## Part 3

It is now painfully obvious that each student should bring to perfection the qualities, capacities and nature of his five senses by humanising his life. By this means he avoids the snare of the opposites and becomes aware of his Oneness with the Great Naught, nay, he knows that he is the One.

Now we may ask ourselves - why is it necessary for us to accept and use the space, time and duration concepts of God, Spirit, Matter, Soul and human Soul, male and female, etc. The answer is simply this: the mechanism of the five senses can only function within the spatial limits of time, space and duration, because our senses are imperfect in their registration of the vibrations being received by them, hence, these imperfect registrations are then passed to the brain to be interpreted by the already programmed human computer. Obviously, the only way to eradicate the need for these spatial conceptions is to perfect the nature of our senses by humanising our life.

In reality, by having a closer look at the method of this reception by the brain of the impacts from external sources which comes in a series of dots and dashes, with a space between each set of symbols, giving the illusory appearance of duration or a continuous reception of these light-waves. For instance, the pattern of the invention of the Morse Code obviously comes from the brain and its method of reception and interpretation of these light-waves. Here we have the origin of the system of number and symbol which one finds in the Tarot, the synchronicity of Dr Carl J Jung, and the various systems of Numerology. The brain cannot accept a continuum of impressions because the senses are imperfect, just as the conscious mind is unable to register the continuum of the subconscious impressions or impulses.

We all know that light and sound waves do not function as a continuous stream of impulses, they are broken up into a series of dots and dashes. In a verbal message passing along a telephone wire each word as it passes through the wire is broken up into a series of combinations of dots and dashes. In a television set, the images received on the screen are a series of spatial dots and dashes which form the picture, in the same way as the projector flashes on to the cinema screen a series of separate images at a certain speed which gives the appearance of being a continuous picture, as can be evidenced in some of the pictures of the early days of the film industry.

Thus, it is through this process of number and symbol that the brain can register these impacts. If, for instance, the brain cells could register these vibrations as a continuum, then it could not register things or outlines in the objective world because man's senses at the moment are imperfect and are totally incapable of registering a continuum wherein time and space have no place. Perhaps, the above is the key to the theory of Albert Einstein when he says that everything is space, time a continuum. Logically, this makes it seem that all manifestation is an illusion to the Real Man, but factual to the man of flesh. Here we have the paradox of life - one aspect of life is an illusion, whilst the form aspect is a fact registered by the senses.

It is now obvious, or should be that the more man perfects the qualities and abilities of his senses the closer he will come to realise that he is the One and the One is in him. When this state occurs, and it does occur with the Adept, Illuminee and Mystic, the spatial distances between himself and the One are becoming more and more undifferentiated. If we must use the outmoded term of "spirituality", it could be said that this is the work of spiritual labour, to reduce the barriers of differentiated existence and become one with the One - the Great Naught which is the All.

Therefore, in order to become free from the illusion of the senses, man must detach himself from the senses in such a way as not to become attached to them, but to use them as instruments as a mechanic uses his tools to accomplish his work. By non-attachment, we mean to perfect the use of the senses to such an extent that they will refuse to allow the brain to register any form of vibration which is not a continuum. This means that the objects of the sensual world are real only so long as men attach themselves to them, or consider them as reality in themselves; and it is this attachment to the illusions of the senses which creates frustrations, fears and resentments. For instance, a man in true love forgets himself in his beloved, in this state his senses are subservient to him, since they are marshalled towards his beloved, therefore, there can be no restraint, domination or limitation in his mind concerning the love.

The evil qualities which are in reality the reception by the senses in an imperfect manner, can only arise in his mind if through his senses he treats his beloved as a means of satisfying his animal desires or self-centredness, as in the case of a woman treating her husband as simply a "meal-ticket"; or a man considering his beloved as a means of sexual pleasure for himself. In cases like these we have the attachment to the senses which eventually dominates the mind and from this comes jealousy, fear of loss and the creation of the images of menace.

It is entirely through this non-attachment to the senses that in the sexual act, the two natures are blended into a terrific passionate embrace, the two are then merged into one being, and they both experience the terrific impact of Nature which hurls them up into a timeless state of condition. In this union the earth trembles at the process of creation and where the unrestrained senses are allowed to follow their natural course of action without any interference from the reason or the senses they are both unified into one and from this freedom they rise into the timeless sequence of the One Unified Man. If man can achieve this union in the sexual act, why cannot he do this in his normal everyday living?

In the lustful or selfish man, the attachment to another stems from the sense of importance which he gives to his erect phallus. This state of mind makes the man oblivious to reality, since every act he does is governed by this small organ of his body. The woman of the same type, on the other hand, attaches herself to any man, and from this stems a lack of security, which sense of fear has arisen from the brutal and selfish attitude of man towards his female self.



In these same cases the man labours under the delusion that he is "manly" and the woman that she is "feminine"; the one connoting thought, virile strength and the capability to rule the world, and the other, a soft sensitive, clinging-vine incapable of anything but to follow her "man" to the ends of the earth. In actual fact, these differentiations are an illusion which brings untold misery to the human race. This is because so many people are brought up on this sickly pap and very few dare to question its validity, let alone deviate from it by so much as a millimetre. In these two cases we can see how the senses limit and restrict the free movement of a man or a woman. ~~They reside in a world of illusion and thus the reasoning faculties in both are conditioned into a very narrow field - the business of satisfying their "unnatural" natural needs.~~

The man who truly loves another, finds himself prompted by an Abstract Cause, which in this case, stems from the impressions made upon the brain from an inner source. This Love-Force now regulates the need for sex, because it takes into account the needs of the beloved. This sense of sacrifice of the personal needs for another is the beginning of the non-attachment to the other, therefore, by the very nature of this love, they are both assured of their natural rhythm which Nature always demands for them. But, so long as the one treats the other as a means of satisfying his unnatural compulsion only, he will create in his atmosphere fear, frustration and very often distaste, and above all the fear of loss which will ultimately create a series of images of menace, which if the man allows them, will take over this natural function of sex which creates the union between two people. The man then finds that he is attached to the other and finds himself a captive in a net of unreality.

Here you have the root cause of the many kinds of mental neuroses which one finds in the so-called 'subworlds' of the homosexual, bisexual and lesbian activities. Very often the men or women caught up in this net find themselves powerless to exercise a restraining influence upon their attachment to sex. This is generally because of their own weakness or their unwillingness to do anything about it. Usually they do nothing about it because they are actually, in spite of their moaning, thoroughly enjoying their misery. Let us not, however, be so naive as to think that this same situation does not arise in the heterosexual world also. In both cases, all who act in this manner will find themselves constantly in demand by others like themselves, even to the point of exhaustion. Slowly but surely a person like this reaches saturation point when the natural desire for sex, either home- or hetero-, is burnt out of them and the whole purpose of their life becomes a rush after sex in the hope of dulling their sense of doom and frustration, all other purpose being cast aside and forgotten.

Let us be brutally frank, although it may shock the susceptibilities of some of our members; a man or woman who is deprived of the normal rhythm of sex can and does become one of the many fanatics of spirituality, usually through vegetarianism or any other of the many illusions which make up the modern conception of what is "spiritual".

Instead of becoming more spiritual, however, they almost always become eroded with jealousy, pride, arrogance, spite and love of gossiping and trying to run other people's lives for them - they are in fact, really attached to sex which they have driven from them. They are the "old maids" no matter what sex, who enjoy stirring up people's lives in order to satisfy their lack of a normal rhythmic life. As a compensation they arouse their animal potentialities in order to enjoy an illusion of sexual pleasure. Hard words, to be sure, but it is a psychological fact!

Where a person has complete freedom, when he is free from any mental concepts, he can truly love and abandon himself to Love, since this Love creates the world of the senses in its image and not in the images of the senses. The woman who loves develops a sense of maternal care for the man, this releases her self-direction into the freedom of association of man and through this freedom her concept of the world is changed from one of purposelessness to one of purpose, and this transformation also occurs in the man. Thus, when we boil all spiritual knowledge down to its basic principles we are forced to realise this fact; the Deity is in perpetual sexual union with Himself in order that creation may continue. In this light He is a bi-sexual God, capable of a sexual act with and in Himself. So why should the Western man fear to express his natural function, since the man and God are one and the same Being? This magnificent cosmic drama mirrored in man as Sex has been so degraded that it has now become the subject for dirty jokes, pornographic ideas and strip-tease clubs, all of which are simply a cowardly compensation for his refusal to recognise his true nature and function.

Let us take this one step further, bearing in mind that Man and God are one and the same Being, so that man must, by his very Divine Nature recapitulate the function of himself as the Great Naught in the personality. The man who is truly in love finds that this inner force lifts him out of the hum-drum of life into a new feeling of mental and sensational activity. There is born with this Love the urge to conquer the illusions of this world, he is no longer content to remain a slave to its illusions, but seeks to use the illusions for others. The woman on the other hand, through the eyes of her lover, sees the latent potentialities within her lover and strives to awaken these potentials into activity, she becomes the driving force behind the man.

Thus, when the fashioner of this World emerges from the Naught as a female, she changes the form of the Fashioner to become an active power who impregnates herself as the Womb of Nature. Here is the explanation of why the female is the stronger of the two sexes. The man today thinks that he is the conqueror of woman, but how mistaken he is, it is the woman who is the conqueror of man, without her man could not exist. It is the man who runs after the woman and by his very nature becomes submissive to her. We silently smile at the claims of man and his so-called manliness, he is so attached to his senses that he fails to see that he is the servant of the woman and thus gives woman domination over him.

We can also see that this sense of Naughtness can continue to exist between the two lovers when time, space and duration have ceased for them. This continuum is only possible when the two concerned are truly devoted to each other. When the importance of the self is voluntarily given up and it is no longer a case of what one of the two wants for himself, but of what is good for the other. This is the non-attachment of the self to the senses and in this is the beginning of the Philosophy of Naughtness where the attachment to the self and the validity of its sense perception has no place. Any attempt to bring about separateness between the two is rejected since the two minds can now reciprocally receive external impressions as a continuum.

In considering the illogical claim by some Eastern civilisations that a man can have a number of wives, we can only say that this is possible only when the absolute freedom of the wives is dominated and restricted by the animal desire of man. The wives in this case, have no chance to express themselves according to their nature. There is also the ancient claim that a man or woman can only love one person at a time, but that their affections can cover a number of persons at the same time. We refer you to our talk "What is Love?" and you will see how these two talks blend with one another. We have concentrated upon the idea of the human relationships between two people for a definite reason; unless and until a man or a woman learns to fulfil their responsibility to another in whom they find their love nature manifesting, it is useless to try to grasp the far-reaching implications of this Philosophy of Naughting of the Self.

Thus, in the last and final analysis this old Philosophy of Naughtness is in reality the Philosophy of Love in all its incredible beauty and freedom of expression. Just as human love seeks to bind two people together into one, and at the same time seeks to encourage the two parties to express themselves in full, one reacting upon the other for the good of both; if we now lift this vast conception to the higher regions of man's being, we come to the idea of God who follows the same pattern as the human. Bearing in mind always, the Divine Soul is ever the Divine Principle to the personality, in the same way in which the Divine Unknown Principle is to its manifestation. In this, the Divine Soul of Man is Naughtness, but becomes 'something' by man reasoning upon it, and separating the Soul into an objective concept which becomes divorced from the Whole.

We can see that the attachment to the senses can cause the Essence of man to grow into shapes of peculiar nature around the human Soul. These can take on the likeness of particular animals, such as the wolf, ape, lion, goat, monkey, ass, snake, rat and many others. These cause the desires of the Soul to become like the special nature of these animals, for it imitates the actions of those whose characteristics it bears. This means that those so encumbered will intimately associate themselves with the impulses and impressions of irrational animals. The man who is pre-occupied with selfish sex-seeking will behave like a rat and desert the giver as soon as his need has been satisfied; the man who is pre-occupied with the affairs of others will assume the characteristics of a snake which will twist and twine when

\* This talk will follow the completion of the series  
"A Philosophy of Naughting"



discovered. The obvious source of these animal propensities is in the man's images of menace which were first created by the concepts of his mind and then allowed to take control of it.

It is not proper for a man to yield to his animal nature, nor to seek excuses for his misdeeds by saying that foreign elements attached to him have compelled him to sin; far from it, the choice is his, the responsibility is his, the human Soul's compulsion is brought about by the man's attachment to the world of the senses. It is the man himself who led his desire towards evil and refused to battle with the constraints of the appendages. It is obviously man's bounden duty as Man to show himself ruler over the inferior creation within him, thus gaining the mastery by means of his Divine Soul which gains its existence from the Manifested God, which in turn owes its existence to the Naughtness of All.

If man builds into himself the characteristics of the irrational animal kingdom, then where do these aspects or concepts find themselves located and what are they? They are embodied in the "images of menace", whose life is derived from the subconscious mind of man which are to be found within the vital double of the physical body. This is the Hate-Man, the very opposite to the Love-Man. The Hate-Man is evolved from the images of menace wherever they are given the opportunity of evil thought or action, however slight, and the man who becomes a slave to these illusory creatures becomes the embodiment of Hate in contradistinction to the Love-Man, the man who strives to free himself from these artificially created images of menace.

These images of menace are the crystallised forms of man's concepts. If they are attached to himself they can, if left alone, remain illusions. However, if the man, by continually thinking upon them or upon the idea or ideas which originally brought them into being, gives them the necessary mental food, they will gain control over the mechanism of the human computer in the subconscious mind. When this stage has been reached they will erupt in violence, usually in the first place against someone else whom they have convinced the man that he has a grievance against, but eventually against the man himself. All hell breaks loose until the man to whom they are attached learns, obviously the hard way, that the only way to defeat these creatures is to stop perpetuating the mental concepts which first caused them to exist. When this is done, they will wither and die and be blown away like leaves in a windy Autumn. Also, and this is very important because not often understood, they will have no life and will be unable to harm anyone. Only the man himself, if he is sufficiently foolish, can revivify them.

The fabricating Deity, the crystallisation of the Great Naught, as mirrored within the human Soul, fashions the human personality. Having no substance of its own, it uses the gross matter as its substance and out of this forms the human vestures, and thus are the eternal attributes of the Love-Man duly imprisoned in the darkness or ignorance of the personality. These human Souls spend their lives in ignorance, surrounded by their mental concepts, passing from one to

another of the bodies which are under the ward of the creative power of the World Fabricator. Thus, by this ignorance, men have allowed themselves to create their tormentors, the images of menace, which causes their creators to hate the Light, as embodied in religion and the Power of Mysticism.

This means that the images of menace within man's own nature force him to worship the world of form instead of the World of Light, and in this worship he becomes attached to the world of illusion and breaks the Law of Natura Herself within himself, hence automatically creating his own hellish tormentors. The only way for man to restore himself to freedom of spirit, soul and body is to renounce the importance of the reality of matter for itself and to treat matter and its manifold forms as an instrument independent to man himself. This means the Naughtness is perfection itself, being of the nature of That Which Is and which transcends the intellect, being free from all deficiency.

The Whole Man, having his roots in the THAT, should manifest that perfection within his personality. This is not, so, however, since man having been granted the power of freewill of choice, decided to endure the vast sea of ignorance. In his choice to depart from his perfected state, he descended through the regions of force-matter, becoming more ignorant with every turn of the spiral until he found himself in darkness, his inner senses dulled to his Real Nature. By this descent into matter, he became subject to the Rulers of the Personality, who imprisoned man within the bodies and blinded his eyes to Reality, only to have him become aware of Illusion. This is the vast delusion of Souls for, since they had been breathed out from the That by means of emanation, until these Souls can free themselves from the Great Illusion their conception of God as the Great Naughtness becomes impossible.

In the moral man the Great Deceiver is the sexual force and man's adoration of the erect phallus, and under the mistaken impression that this alone can dull his mind from the great Illusion of the Senses, he creates, through his ignorance, the images of menace which torment him mentally, emotionally and finally physically. The ignorance of sex and its true meaning lies at the root of most, if not all, of man's frustrations, resentments and suffering. Here we are speaking of the sexual-force which is the creative force within all his three vestures, and not to the physical sex alone. Man is governed by the unnatural sway of sexual pre-occupations and his refusal to accept the Decrees of Natura. The results of this is that when a man finds himself under a sexual compulsion, either physically, emotionally or mentally he is flung into a state of turmoil through fear of the possible loss of his animal gratification. In this state a man ceases to be a creator of the world but becomes instead its willing slave.

The man who is under the sway of the Great Deceiver becomes oblivious to his manhood and degenerates into a mere human-animal obsessed with sex of all forms and his apparent need for it. This creates his images of menace which blind him to his true manliness and the possibility of becoming a conquerer of the world of illusion. For such a man, while

in this state, the Philosophy of Naughtness is impossible and he still remains a human-animal, with all the fears and appetites of an animal. The sexual impulse on all levels of consciousness is continually moving towards creation of new forms, new vistas of knowledge, new methods of human advancement, new civilisations and new species wherein the human Soul can gain the opportunity of greater expansion of its Naughtness.

It is the wanton and selfish misdirection of this wonderful force which forces man to become the abject slave of the transitory world. He hides his life in small and darkened corners for fear that his friends may find him out. As a consequence his life is spent in running from this and that friend, and this running causes him to adopt irrational beliefs which accentuate his loss and uselessness. In other words, he develops into a chronic neurotic for although he may think he is smart and feels that he can split himself into two, through his identification with the concepts in his mind such a separation intensifies his fear of being restricted or even dominated. In reality, it is this unreal and dangerous pre-occupation with sex for its own sake which creates the ugly neurosis and perpetuates the division between his Divine and human Soul.

The man who is filled with the expanding Nature of Love ceases to be pre-occupied with itself. He directs his creative force into creative channels such as, science, philosophy, art, music, poetry, or any other which may lead to the uplifting of mankind to a higher level of activity. This re-direction of his creative powers does not, however, preclude him from having a normal and healthy sex-life, far from it, it is vital that he should, it enables him to reap the beneficent results of such a balanced sex-life. Such a balanced outlook, free from the tormenting images of menace, becomes the driving urge within man which makes him want to climb the ladder of fame and success. So long as a man retains his unhealthy compulsion that he must have sex then he will fail, this unnatural compulsion will act as a barrier to the free expression of his creative force, but if he gains the love of another, then the lover will open him up to the rays of the Sun of Success.

Love, which is given freely and with deep sincerity, becomes the great binder and expander of man who will open up like a flower to the Sun of his Naughtness Self. All of his restricted programmed life will rush into a vast freedom of movement. His qualities, capacities and character will now be realised and released to the world and he will arise from his cave of selfishness and walk erect among his equals. His intelligence will be fired by the Flame of Love and he will stand out among men. Has this man lost anything? Definitely NOT. The fact that he has freed himself from his sexual compulsions enables him to enjoy the boon to man - the ability to change himself into a more wonderful man, no longer a slave to sex, but its master.

Let this be clearly shown: we are referring to sex on all levels of man's being, and let us not overlook this important classification of the meaning of sex, whilst it is true that the physical act performed



in the body, the sexual act can also be performed in the emotional and mental vesture of man. According to the intelligence and wisdom of the man, so will his sex-force find its balance in all vestures, not one greater or lesser than the other. Hence the reason for our discussion of the danger of man's sexual compulsions, which compulsions bind him as a slave to the physical world of space, time and duration.

Therefore, this Philosophy of Naughtness deals with Space-Time-Continuum, a mental state where there is no division between the movement of energy, no form of separateness to act as a cubby-hole wherein a man can build his selfish nest of self-centredness, which shuts him off from the ever-expanding and growing Natura of God. Briefly speaking, Naughtness means that when man has come to the realisation that he must lose his self-individuality and become one with the social-individuality, the importance of what he wants, what he needs and what he knows is no longer of any value, he now knows that they are his working tools, and not himself.

Let us finish here, to continue this outline would cover many hundreds of volumes, in fact the whole of man's natural history, since the Naught is the All, and we have only touched on a small fragment of that All.

To Be Continued